

# THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

JULY, 1875.

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# American Missionary.

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JULY, 1875.

NO. 7.

AMERICAN MISSIONARY ASSOCIATION.

## THE NATION STILL IN DANGER.

By Rev. M. E. Strieby.

America's supreme danger lies in the alienation between the North and the South, growing out of negro slavery. This is attested by fifty years of bitter controversy, intensified by the Mexican war, the Kansas-Border conflict and the late dreadful rebellion. It was hoped that this last, in the direful series, would have ended the trouble, but it only introduced new complications. Slavery was removed, but the negro remained, and at once the two questions sprung up as to his civil status and Christian culture. The first of these—the *civil status*—aroused the whole nation for a time, but soon the popular feeling, reacting from the overstrain of the war, and weary of the new discussion, left the matter in the hands of Congress and the political parties, and with them the agitation has never ceased, being fomented by the ever-recurring disturbances in the South. The duty of *Christian culture* for the blacks awakened great enthusiasm in the North; numerous societies were formed and vast sums of money gathered, but here again the popular impulse has subsided and the great work has sunk to the rank of an ordinary charity.

But now, ten years after the surrender at Appomattox Court House, the whole subject is forcing itself back upon the attention of the entire nation. It is found that neither the South nor the North is satisfied. The South, weakened by droughts, floods, taxes and foreclosures, and agitated by Federal interference and local disturbance, is poorer and more discouraged than on the day of the surrender. The North has applied the strongest remedies known to the Constitution and still the national health is not restored. Her most skillful politicians are at a loss, deeming it equally unsafe to do more, or to do nothing. The nation begins to see, as never

before, that the remedies were external while the disease was internal. Even the war was a terrible blood-letting which weakened but did not cure, and the subsequent legislation has been only an irritant that fretted the debilitated patient whose main trouble was undue irritability and who needed quiet industry for recuperation. The real difficulty lies so deep that it remains almost untouched; it is the ignorance and degradation of the blacks and the prejudices and hatreds of the whites—in other words it is in the *minds and hearts* of men. Now, manifestly, ignorance and prejudice can only be overcome by light and love. It is vain to lash the bitter waters after the outflow; the fountain must be changed. It is useless to build the superstructure if the foundation stones are unmatched and uncemented. In short the dense illiteracy and embittered prejudices of the South must be overcome, not by legal restraints or party victories, but by education and the Gospel.

Three points press for consideration: 1. The underlying facts; 2. The adequate measures for harmony; 3. The responsibilities of the North in regard to them.

## I. The facts as to the condition of the South.

### 1. THE ILLITERACY.

(As given in the U. S. Census Tables of 1870.)

We know of no better way to set forth the facts on this subject than by comparing the South with other sections of the Union. In adopting this mode, we have no feeling of triumph in the contrast. Our sole aim is to arouse the generous sympathies of the North towards the South.

*Persons over ten years old who cannot read.*

SECTION.	TOTAL POPULATION.	CANNOT READ.
Eastern and Middle States, (including foreigners,)	12,303,534	478,606
Western States " "	12,023,629	409,175
Southern States " "	13,878,435	3,550,425

PERCENTAGE. Thus 25.5 per cent of the population of that age, in the South, are illiterate, against 3.8 per cent in the Eastern and Middle, and 3.4 in the Western States.



*Voters. Male population of voting age.*

SECTION.	TOTAL VOTING POPULATION.	CANNOT READ; VOTING AGE.
Eastern and Middle States .....	2,747,694	226,592
Western States .....	2,644,875	217,403
Southern States .....	2,914,736	1,137,303

PERCENTAGE. Thus again, 39 per cent of the voters of the South, white and black, cannot read, against 8 per cent in the two other sections.

## 2. EXPENDITURES FOR EDUCATION.

(From the Report of the Com. of Education, 1873.)

*General comparison by sections.*

SECTION.	POPULATION.	EXPENDED FOR EDUCATION.
Eastern and Middle States.....	12,303,534	\$32,451,601
Western States .....	12,023,629	\$34,828,628
Southern States .....	13,878,435	\$11,176,344

From this table it appears that the Southern States, with a population *larger* than either of the other sections, expend only about *one third* the amount.

*The South compared with single States, North and West.*

	POPULATION.	EXPENDED FOR EDUCATION.
The Southern States .....	13,878,435	\$11,176,344
Single States { New York .....	4,387,464	\$11,256,894
North { Illinois.....	2,539,891	\$9,259,438
and { Massachusetts ..	1,457,351	\$6,241,239
West, { Iowa .....	1,194,320	\$4,229,452
{ Michigan.....	1,187,234	\$3,148,884

*Northern and Southern States of nearly equal population.*

STATES.	POPULATION.	FOR EDUCATION.
New Jersey.....	906,096	\$2,471,343 }
Alabama.....	996,992	\$490,604 }
Iowa.....	1,194,020	\$4,229,452 }
Georgia.....	1,184,109	\$223,66 }

*Expenditure per capita of population between 6 and 16.*

Comparison of highest and lowest, North and South.

IN THE NORTH: Massachusetts, the highest \$21.74. Maine, the lowest, \$6.57.

IN THE SOUTH: Maryland, the highest \$6.55. North Carolina, the lowest .62.

Thus the lowest expenditure *per capita* in any Northern State is higher than the highest in the South; while the lowest in the South is only the fraction of a dollar!

The figures in all these tables present a dark picture of education in the South, but the Commissioner of Education is compelled to deepen the color, in regard to some of the Southern States, by remarks like the following:—

"In Alabama, the board of education has labored under great embarrassment from the difficulty of securing from an impoverished people the needful funds for the support of free schools. As a consequence of this, teachers have in many instances had to wait months for the payment of salaries due them, and a large number of the free schools in country districts have been closed."

"Arkansas has labored under the same embarrassment as Alabama with respect to funds. The State-certificates with which taxes and teachers have been too generally paid, have fallen to less than half their face-value, school sessions have had to be cut down to three months, and teachers, unable to secure even half their salaries, have very often abandoned the profession and left the State."

"Louisiana has struggled through the year under kindred financial troubles with the two neighboring States just named; and as, by an unfortunate change in the school-law of Texas the public-school system in that State, has been almost broken up, the outlook for education in the South-West is not encouraging."

The *colored people* in the South feel, with special force, the weight of all these discouragements. As Secretaries of the American Missionary Association we can testify that the want of funds is usually felt first in the colored schools; that in many of the remoter districts there is hostility to the education of the negro and in many more localities, indifference; and that in nearly all sections there is a great lack of teachers for colored schools.

### 3. RELIGIOUS CONDITION.

The blacks are religious. No people have given examples of sublimer faith or more enduring patience. But with such ignorance among priests and people, and with the diabolical training of slavery almost compelling theft, falsehood and unchastity, it is little



wonder that much of their piety is emotional and immoral. Their Horeb has the wind, the earthquake and the fire, but not the still small voice. Their Sinai has the thunderings and lightnings, the thick cloud and the voice of the trumpet exceeding loud, but the law lies broken at the foot of the mountain.

The whites, too, are religious, but here also slavery has left its dreadful impress. Those stormy passions, armed with despotic power, which Jefferson saw and deplored, have made men prompt to ire, impatient of legal restraints and reckless of human life. The released slaves, now exalted to power, in their ignorance and corruption, move the white man to contempt and bitterness; while the long-cherished hate towards the North has been intensified by the war and its results.

The large and increasing numbers of Southerners who are the exceptions to these remarks are deserving of all the honor the North can bestow, for they are the van-guard of those who are marching to join us on the common grounds of peace and national unity.

## II. The True Methods of Harmony.

1. The first—the essential measure—is the culture of the blacks in knowledge and piety. This only can fit the slave for the responsibilities of a freeman; and this only can win the respect of the old masters. This will do it; for when the black man, in the field or shop, at the bar, on the bench, or in the pulpit, is as competent for his position as his white rival or associate, then he need not *ask*, for he will command that respect.

2. The advancement of the poor whites will be pressed forward by this. The intelligence and thrift of the negro will stimulate the ignorant and idle whites to labor and to study, for they will not be left behind the “nigger.”

3. Then will come the next great step—the co-operation of the cultured whites. When they shall see the North earnestly and successfully engaged in these unselfish and Christian labors, they will not be slow to recognize the motive and join in the efforts, for with all their prejudices, the Southern people are generous, and

when once the tide of their better impulses sets in the right direction, we may expect it to flow with characteristic enthusiasm.

### III. The Responsibility of the North.

1. A common interest demands its aid to the South. The North and South are and *must be* one. They must sail or sink together. If they are divided, they will be hostile foes; if united, yet not in harmony, they will be warring brothers.

2. The wealth of the North enables her to render the aid. The South will never beg, but her impoverished lands, her desolated homes and the ignorance of her masses, are all eloquent to the heart of a brother whose barns are full and whose home is the abode of plenty and of peace.

3. The North is largely responsible for the present condition of the South. Without the help of its strong hand the slaves could never have been held in bondage; it also began the agitation of the slavery question; its armies emancipated the slaves and its legislation framed the present plan of reconstruction. Well may the the South say to the North: "The situation is mainly what you have made it, and if there is danger to the nation you must share the responsibility."

4. Northern *churches* owe a duty to the South more pressing than to the West. They have made the West what it is religiously, and must do more for it. But the West is intelligent and wealthy. It can build cities, plant churches and establish colleges. The South is poor. It will need special help, for two generations, to bring her masses up to the level of the West in education and thrift, and only then can the North render to each, on equal footing, its missionary and educational assistance. Especially do the blacks need liberal and varied help; they came almost naked and helpless out of slavery, and have had little means of earning anything since. The West needs only the occasional aid of an older brother; the blacks, as children in helplessness, need the guiding wisdom and pitying support of a father.

The churches ought to do more for the distant heathen, but ought they to be reached by stepping over the blacks at our doors?



And if the American churches do go abroad, should slave-plundered *Africa* be forgotten? Is there no finger of God pointing to these ex-slaves as called to carry the Gospel to the land of their fathers, where they can endure the climate and reach a kindred race as white men cannot? May we steal Africa's sons and daughters and enslave them and do we owe no gospel debt in requital?

5. What is done for the colored people in the South must be done quickly. The West India Islands teach us a startling lesson on this subject. When emancipated, the blacks there were ready for education and the gospel, but the whites, always few, withdrew more generally from the Islands, and England, giving millions to the former masters, made almost no provision for the education of the blacks, and the sad result is, that no more indolent people or more indifferent to culture are to be found in nominal Christian lands. A Scotch missionary from one of the Islands once told the writer that he and the few whites around him had no hope of industry in the blacks except to let them *starve into it!* Our slaves when first set free exhibited a marvellous enthusiasm for knowledge, but the means of instruction not having been adequately provided, they are already beginning to sink into idleness and intemperance, to become the tools of demagogues, to yield to the attractions of Romish worship or to relapse into a fetishism as licentious as it is extravagant. England's mistake was made with comparative safety to herself, for the W. I. Islands are but as end-joints on one of her fingers, but the question as to the blacks of this nation, judging by its past history or present difficulties, is vital to its welfare—nay its existence.

6. Here, then, are the chief danger and duty of America, demanding attention more immediate and practical than any other. There is danger from the Catholics, but it is, first of all lest they win over these blacks as disciples and control them as voters; there is danger from the influx of foreigners, but none more pressing than that from these blacks of foreign ancestors; there is danger, in this broad land, from sectional conflicts, but none so great or immediate, as that between the North and the South.

The safety of the nation demands that no more time be wasted in doubtful experiments, and above all that there be no more of dan-

gerous delay or still more dangerous indifference. Before the war, the North tried to persuade itself that it had nothing to do with slavery, but a million of lives was the price of that delusion. Let us beware lest a more terrible penalty follow another mistake!

#### THE AMERICAN MISSIONARY ASSOCIATION.

This Association has, with others, entered this great field. It has, under its care, *seven* institutions chartered by Southern States, giving higher education to the more advanced pupils: it has *seventeen* normal or graded and *thirteen* common schools, training young men and women as teachers. In all its schools it has nearly 10,000 pupils, and its former students are now teaching 64,000 children—thus training the people to teach themselves.

These schools meet with the warmest approbation of influential Southerners and the Southern press, and, to some of the institutions, liberal appropriations of money are made by Southern cities and States—thus showing a most gratifying spirit of fraternal co-operation.

The Association has also under its care in the South *fifty-four* churches, mainly composed of persons connected with, or trained in, its schools; and these churches, pure in character and intelligent in worship, are winning the confidence and esteem of the white ministers and people.

These efforts are in the right direction. It only needs more of them to do the great work, but the Association is crippled by the indifference that has fallen upon the nation on this subject. It sees the danger and makes its earnest appeal, not for its own sake but for the sake of the vital interests jeopardized—the safety of the nation, the welfare of the ex-slaves and the redemption of Africa.



## ANNIVERSARY AT BOSTON.

We are indebted as usual to the *Congregationalist* for a full and readable account of the Boston Anniversaries. We give below its sketch of our meeting with a few unimportant corrections, and subjoin the "Statement" made by Sec. Woodworth.

## THE AMERICAN MISSIONARY ASSOCIATION.

This very popular member of the Congregational sisterhood was granted the last hour of the morning, and enjoyed the services of four speakers. Secretary Woodworth presented the opening report.

Secretary Strieby, who followed, very ingeniously carried the minds of the audience backward to the time, ten years ago, when we were just finishing up the War of the Rebellion, and when the opening of the South to evangelistic effort was hailed with an enthusiasm to which present apathy is in striking and sad contrast. He also presented in a very telling way some very solemn facts bearing on the condition and needs of the South. Remarking that the three grand divisions of the country—the Eastern and Middle States, the West, and the South—divided the population pretty evenly between them, that is about twelve millions or a little more each; he stated that in the West there are only 400,000 persons, of sufficient age, or 3 in every 100, who cannot read and write; but in the South 3,500,000, or 25 out of every 100. The West has but 217,000 voters who cannot read and write; the South 1,137,000. The West appropriates \$34,000,000 to educational purposes; The South but \$11,000,000. Massachusetts allows for education \$21.74 *per capita*; the South, even in Maryland, which is far ahead of her sisters in this respect, but \$6.25; and North Carolina only 62 cents. The piety of the South, Mr. Strieby went on to show, is on very nearly the same level.

The two other speakers for the Missionary Association were Mr. D. D. Dodge of Wilmington, North Carolina, and Rev. S. S. Ashley of New Orleans, both of whom, fresh from the field, entertained the audience with narratives of their experience and observations which were amusing and affecting by turns. Both speakers had much to say of the illiteracy of the Southern people, of the thirst of the blacks for knowledge, and of the opposition of the whites to mixed schools—in fact to the education of the negro in any wise.

## STATEMENT OF SEC. WOODWORTH.

In submitting its annual statement, the Association calls to mind that one year ago, it made mention of the loss of its President, Dr. E. N. Kirk, and now again it comes before you afflicted by the death of another President, Senator Wm. A. Buckingham. Few societies have been favored with purer and nobler men as their representative head, and few have been more sadly bereaved.

A kind Providence, however, has spared our other officers and laborers for whose life and work we thank God and take courage.

Aside from these personal matters, the year has been one of trials and of blessings. An overdrawn treasury has crippled us all the year, and a diminished force of workers has made duty doubly hard for those in the field. Instead of sending into the South 323 workers, as we did last year, we have sent only 273 this year. We have done this from no lack of laborers, but from lack of means to support them. Our condition has been not unlike that of an army which has been fighting large battles and meeting with heavy losses; it is too weak to advance, and the best it can do is to entrench, hold what it has gained, and wait

for supplies. We have tried to hold all that we have gained, and to make some advance, but it has been small, compared with what it would have been with abundant supplies of men and money. We have held on, and pushed ahead, only by putting upon many of our workers double duty, not a few of whom will be broken down, we fear, with over work.

The Chinese work, on the Pacific slopes, has been full of encouragement, some 1500 pupils have been enrolled in the schools during the year, and all of them have heard something of Christ and him crucified. The very fact that in order to learn the English language, which they are so eager to learn for the purpose of traffic, they are obliged to study our great English classic, the Bible, is an omen full of God and hope. A Christian class, numbering some forty, has been formed in connection with our mission home in San Francisco. Some of them have already united with the churches in the city, and the others will probably do so in due time. The development of the work is only limited by the means we have at command.

The work among the Indians is as hopeful as the uncertain nature of it would lead us to expect. How long the peace policy of the government may prevail, the wisest of us cannot tell. But clearly it is our duty to work while we have the opportunity. If the Indian is to pass away, as seems the general impression, ought not his last glance on earth to be relieved by the light of Heaven?

The great work of the Association, however, is still in the South. The fourteen years of its labor in that section has been largely that of laying foundations. It began with a people needing everything and needing it all at once. It was necessary to plan broadly the institutions, educational and religious, which should meet wants so great. And now at the moment when our schools could easily accommodate 20,000 pupils and train them for Christian work, when our churches are bringing in an intelligent piety, and a pure and intelligent ministry, and when they are seeking enlargement in so many directions, it is a trial of faith and patience to be held back for lack of means.

We wish our friends and the churches of the North to understand that we have all the appliances to do a broad and radical work, not merely for the colored people in the South, but for the African race. For we have assumed that our constituency would require us to look beyond any merely temporary work for this band, to the broad field over which this race has been scattered. We saw that the race lines ran into the West India Islands, into the South American States, and all over the continent of Africa. And we saw that laborers prepared in our Southern schools and churches would naturally follow these lines to the end. And so we have set ourselves to bring forward the laborers to carry the gospel to the 180,000,000 of this race.

But here again, just as we had gathered more than ten thousand of the most promising youth of this race into our training schools, and several thousands of them into our churches, we find our means diminishing. When we need \$350,000 annually, simply to keep our work up to its *present* level, and to take care of its merely natural outgrowth, we are hardly receiving from the churches one half that amount.

This is poor economy for the churches, and an unwise administration of spiritual forces. Our institutions and appliances in the South, costing hundreds of thousands of dollars, were largely furnished by the Government. They are thoroughly adapted to the work of uplifting the colored race at home and abroad. If these institutions are only partially, or feebly, worked for lack of



means, or if we are obliged for the same reason to suspend some of them altogether, it will be an immense loss to those immediately concerned, in this and in other lands, a loss to the church of a capital invested for intellectual and moral uses; the loss of an opportunity to save the African race, such as we can hardly hope to see again.

Our teachers and missionaries are calling for reinforcements, and a larger outlay of means to meet the necessities of the enlarging work. They are doing all they can to hold on to what we have gained, and to make larger advances. But what more can men and women do, who are overworked and overburdened. There are hundreds on our lists ready to go to their aid, but our treasury is more than empty.

Dear Brethren, what will you have us do? Our hand is on the lever of a tremendous opportunity for good, but we have not strength to move it, until the churches come to our aid. The field is all white for the harvest, laborers are waiting to thrust in the sickle; shall we bid them go forth in our name and in the name of the Lord?

#### WHO IS RESPONSIBLE FOR THE FUTURE OF THE NEGRO?

The South is disposed to shirk this responsibility and to throw it off upon the North. The brief item we give below from the *St. Louis Republican* is a sample of this; while the extract from the *Independent* furnishes another from a Texas paper. The view of the case taken by the *Independent* is correct, and we are only putting it in another form when we say: The North and South have a joint responsibility; both have been guilty of the sin of slavery; both are endangered by the ignorance and degradation of the black man; and both should unite in his elevation. "We be brethren."

From the *St. Louis Republican*.

"Slavery is dead, and if it is necessary to keep alive the memory of its wrongs, let not the benefits it conferred be studiously ignored. And if the enfranchisement of a race which does not, and we fear never will, show itself competent for self-government, produces logical and inevitable results, let blame rest where it belongs—and it does not belong to the South."

From the *Independent*.

"Some of the Southern papers are getting great satisfaction out of an editorial in THE INDEPENDENT a few weeks ago in which we described in true but bald language the religious degradation of a large portion of the Negroes of the Gulf States.

The *Southern Methodist Advocate* of Texas says that it is "a fact that should not surprise the thoughtful Christian"; but thinks that, if it is so, it is the business of the North, and not of the South, to correct the evil. "The Southern churches have been relieved," it says, "to a large extent of their responsibility touching the welfare of the Negro. They have been coolly elbowed out of the way by Northern churches," and "those who have had their guardianship during their ten years of freedom are alone responsible." We do not care to discuss who is to blame for the degradation of the Negro, though we might argue that their superstitions are not the growth of the last ten years, and that pious masters who taught purity and religion were not the rule in the good old days of slavery. What we find is a race that needs the first elements of the Gospel, whose Christianity does not teach it honesty or chastity; and, while we urge Christians here to do their utmost to Christianize a race which they have emancipated, we cannot see that Christians at the South are in the least relieved from responsibility. By the old Jewish law the beast even of an enemy was to be cared for in danger. We here can do much for the Negroes; but we cannot do all, and it will be woe on woe for the South if it refuses to elevate its citizens."

## F R E E D M E N .

## CONFERENCE IN ATLANTA.

## SECOND QUESTION :

"What are the condition and prospects of the colored people, as to general religious culture and improvement?"

Rev. H. S. Bennett, of Nashville, Tenn., said: The discussion of this question must have a practical bearing upon our work. The moral and intellectual condition of the mass of the colored people is deplorably low. They are given to lying, stealing, quarreling and adultery. Discipline in the churches is often very lax. The preaching is a mingling of sound and fury. The religious life of the people manifests itself in zealous attendance upon meetings in which great emotional excitement prevails.

Yet the more I see of the power of their religion over their lives and hearts, the more respect I have for it. As we find the colored people now, they are gentle, law abiding, teachable, humble, affectionate. They are patient and long suffering to a remarkable degree. They have suffered every abuse, outrage and insult, without showing a spirit of retaliation. These traits are due to the power of their religion over their hearts.

It must be remembered that the sins of which they are specially guilty—lying, stealing and adultery—were forced upon them by the system of slavery, of which they were the victims.

These views give rise to the following conclusions: 1. It is not wise for us to base the grounds for establishing Congregational churches among the colored people upon the presumption that the colored churches are corrupt and ought to be overthrown, or that they are effete and will die out of themselves. If they are corrupt now, they will be purified as they rise in intelligence. We have

no evidence that they will die out. On the contrary, they evince every sign of vigorous life. 2. It is not right or best to try to proselyte from other churches on the ground that there is no vital piety among them. 3. It is not best to make too strong a point of the corruption of the colored churches as a reason why there should be a strong, pure Congregationalism built up. It is best that Congregationalism should illustrate Christian purity by example rather than by words. So far negatively. Positively: 1. We should cultivate friendly and harmonious relations between the colored churches and our schools and churches. 2. We should try to build them up in every way. 3. We should educate their youth.

What, then, is the mission of Congregationalism in the South? 1. In smaller places where there are three or four churches, struggling for existence, it is difficult to see that Congregationalism has any church work to do unless it be in connection with a school of the Association. 2. In places where there is room, there is the same reason for the establishment of a Congregational church that exists for its establishment anywhere, the simplicity of its polity, the soundness of its doctrines, its historical associations, the strictness of its discipline and the intelligence of its ministry. 3. Congregationalism has a work to do in the South, in promoting liberality among the churches, by the exhibition of that free spirit for which it is celebrated.

Rev. Edward B. Sellers (colored) of Chattanooga, Tenn.: I put this question thus, How would the colored people get along if the work were left to them? Their poverty is such that they could not do much. Their poverty is to some extent their own fault; they seem to think that liberty means freedom from labor. When they find that



it is by hard work that they are to ascend, they are apt to fail. As a general thing they do not urge their children to go to school.

Rev. W. A. L. Campbell (colored) of Macon, Ga. : There is no use in denying that our people are very degraded, especially in religious culture are they deficient. Their religion does not beget morality in them. They do not show evidence of Christian character. Their religious experience is largely one of excitement. I know a preacher who lashes his congregation into a whirl of excitement, and they go through the infernal regions. I have no faith in this religious excitement. It is my experience that those who are the most excitable are the most immoral.

Rev. G. W. Andrews, of Montgomery, Ala. : It requires considerable time to find out about the religious and moral life of the colored people. During the first two or three years, I had very inadequate ideas of their condition. I am fully convinced that the sin of adultery is nearly universal. A gentleman told me that his observation had led him to conclude that there was almost no exception. I am prepared to believe that lying, also, is nearly universal. I have had cases under my own observation. Persons whom we have trusted for months, we found out to be most consummate liars; they would tell you lie after lie and look you in the face as innocently as an angel in heaven. Stealing is very common, as is Sabbath breaking. I see that conscience is at work among many, and that there is evidence of growth.

There is one point in Bro. Bennett's remarks to which I wish to refer. He said that they at Nashville had sent their members to other colored churches, without a sigh of regret. I protest against that doctrine. I observe that where we send them to other churches, they sink into the mire. Instead of

lifting up their churches they are dragged down by them. We send young men to Talladega and when they come back they join other churches, and that is the last we see of them. When we send our young people to these schools, we must hold the schools responsible for them, and see that they send them back to us. While a few of the colored people are going forward, many of them are going back.

Rev. H. E. Brown, of Talladega : I believe with Bro. Andrews substantially. Some of the colored people are true. I have known some to be faithful under the most trying circumstances, and to give evidence of Christian character. I have no question that we should take such a course that they will be led to join our churches as far as possible. When our students go out to teach, we should look after them: if we do not, we shall lose what we have done for them. It is so easy for them to sink out of sight.

Prof. A. K. Spence, of Nashville, Tenn. : It is very easy to fall in with the current opinion among white people, and to look on the dark side of the character of the colored people. We have not been in their circumstances nor had their history. I take a hopeful view of the work. Ten years ago the colored man was treated as a brute. When I see what has been done I thank God and take courage. In regard to the religious work, there is much in the churches of the colored people to be deplored, yet I believe that they are composed of the people of God. When we tell our young people to go into other churches, we soon find that they become Sabbath school superintendents, teachers and pastors. We find among the people much true piety and genuine faith in God.

In regard to the educational work, I am encouraged. We have taken upon us to gather statistics. During the past

year, we have sent out one hundred of our pupils to teach: they have taught ten thousand pupils. We find a school system of some kind in every Southern State. We should feel that our work is not done. We may look on the dark side till our hearts are paralyzed.

Prof. A. A. Safford, of Talladega, Ala.: The colored people are guilty of what Bro. Andrews charges them with. Among the churches in our neighborhood there are cases of grievous sins and no notice is taken of them. I am told that the pastor of a white church in the South was informed that a number of the white young men, members of his church, were engaged in adulterous relations with mulatto girls of the town. He investigated the matter and found that the young men were guilty of the act, and that his own son was among them. When we come to understand this, we need not wonder, but should take it as a fact and make preparation for it in our work.

Rev. E. P. Lord of Mobile, Ala.: I would separate the colored people into three classes. 1. The older class who were born in slavery, and were degraded by it. 2. The young people, who came to manhood since the war. This class we can benefit to some extent. 3. The young men and women, from sixteen years and under, with whom we can do more and who will go out more fully prepared as men and women. These young people we must look up. We have in our theological class some earnest young men who are interested in the welfare of their people. One young man, who had been a bad man and spent his money foolishly, was brought into our school. He went out and made sufficient money to come back, bringing six of his pupils with him. I found that his influence was good, that he led every one about him to do better, that the children looked up to him for admonition. Among the younger class

we can do good work, as good as is done in the North.

Rev. J. A. Adams, of New Orleans, La.: In the rural districts of Louisiana the colored people have no home influence. They have no home, no furniture, no tables, no chairs, no beds. The children are without the restraints of family life. There is no public sentiment among them. Intelligence must come into the family and restrict these people.

As to the Congregational churches; the membership is small. We have some members, in whom I have full confidence. Some of those churches were gathered on a plan which the Association cannot approve, but they have nearly all been changed. Their membership has been cut down and their character is nearly what it should be.

Bro. A. J. Steele of Memphis, Tenn.: In the Congregational church there are elements of great success. It is made up of men and women of more than ordinary intelligence.

Rev. G. S. Pope, of Selma, Ala.: It will do no good to discredit facts if they do look gloomy. I think that the condition of the colored people is worse than ever before. They are going down every year. Our work at Talladega, Nashville, and Atlanta is encouraging and does not represent the true state of things elsewhere. Our only hope is to trust in the Lord. In such a case as this I believe the truth ought to be told. I have disciplined liars in my church. These people steal and repent when they are caught in it as quick as any people I ever saw. I believe in discipline. I would rather go to war with three hundred than with thirty two thousand, who are not prepared for the work.

Rev. E. M. Cravath, of New York: In Liberty County, the colored people are getting land. They are buying from fifty to one hundred acres apiece. They are nearly all paying for their land: The



colored people are fast improving their condition. So, too, the people are getting their own houses in other cities—Savannah, Louisville, Selma, &c. Many of the members of the church worshipping in the Storrs school in Atlanta, have homes of their own.

Bro. Adams, New Orleans: I have been told by Bishop Brown that the white people were forcing the colored people from the soil. They did it on this ground: "The colored people vote men into office who destroy our property; the only way we can prevent this is to remove the negro from among us." I cannot see how they can do otherwise. Speaker Hahn says "our property is being swept away; our houses are being sold and we are ruined." Wendell Phillips rejoiced in the fact that the white people were being brought down to the condition of the colored people that the colored people might be able to buy good homes. In this, the white man suffers, but the colored people are ground to the dust. The poverty in the country is beyond anything I ever saw in my life. Distress and poverty are everywhere. This is largely due to the bad government in Louisiana. This swept everything into the pockets of bad men, and the negro suffers with the rest.

Rev. C. L. Woodworth, of Boston, Mass: These pastors of churches take a dark view. Some one has said that the great mistake we have made is in treating these old colored churches as Christian churches.

Bro. Grout, who was a missionary in Africa fifteen years, and who has recently visited the South, was astonished to see how much like the actions of the heathen in Africa were the meetings of the churches in Washington. Can we send our young people back to the old churches? The American Board saw their mistake when they let their converts go back to their old churches in Oroomiah and other places. So we

must take our own students and put them into churches of our own, and keep them away from their own churches. I must think it true, as one of the brethren said, that the condition of the colored people is worse than it was ten years ago. The picture is dark, but it is not darker than was drawn by Paul in the first chapter of Romans: so let us go forward with hearts full of faith and courage.

Rev. Geo. Whipple, of New York, said that these things were not new to him. They had come up everywhere. In Jamaica, missionaries found it necessary to establish new churches. That was a country where the state of things was much as now exists in the South.

## TENNESSEE.

*From Prof. A. J. Steele, Memphis.*

### A Remarkable Revival.

We rejoice in this wonderful out-pouring of the Divine Spirit on our school in Memphis, so general in its influence, so rapid in progress and yet so quiet.

We are having a wonderful blessing in our work. We began holding daily meetings the last of last week in the school, and have had them since, some of the time *three* a day; one early in the morning, one in the afternoon and one in the evening? Nearly seventy of our dear students have, in these few days, found Christ a *Saviour*. There are now only about half a dozen of our pupils of any age who are not Christians, and these few are very anxious lest they be left out altogether, now that their mates and friends are being converted. Over eighty in all have professed Christ, mostly in the last *three days*, and the interest is great. None of us ever knew or saw such a blessed time before. God's spirit has filled our school, and yet the work goes quietly on, and with little excitement. I want to write more, but ought to be in bed instead. We are all tired but rejoicing. Pray for us.

LATER PARTICULARS OF THE REVIVAL  
IN LE MOYNE INSTITUTE, MEMPHIS.

*By Prof. Steele.*

We are all rejoicing over the wonders God's Spirit has worked among us during the past week. "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" Since last Monday over one hundred and twenty conversions have taken place in our student's meetings. Full one hundred of these are our own students, the remainder are those brought in by the pupils for the express purpose of their conversion. After the meetings of the first four days of the week, not more than fifteen of our pupils, of age to feel the need of a Saviour, were unconverted. The question then arose; what is there now to do? "Go out into the highways" was suggested. Our students did go—and working earnestly the entire city became interested; our meetings, for a time two and three a day, were thronged with anxious inquirers, extra meetings were started in many of the churches, and the fire continues to spread.

You may be sure we have a happy school now, all our students brought to Jesus! Our hearts have waited and ached and expected this time of blessing the whole year, yet we had hardly dared hope for such a wonderful baptism.

But in the light of the past few days God's design in giving all at once so great a blessing seems plain. Superstition, ignorance and old-time-customs in the churches, and among the people, have thrown such a veil, such a cloud of mystery, around the act of conversion, the simple *accepting* of salvation through the death of Christ, that living witnesses were needed to break the cloud and let in the light of truth—so the witnesses have been given, and the testimony is convincing. All the conversions among our students were quiet and

consistent with the character and faith of the lowly Jesus. At first some of the old time Christians were disposed to make light of the work, but generally the ministers have encouraged it, accepted the converts as members, and are earnestly trying to persuade their people that the quiet, the Bible way of coming to Jesus is the best: so in many ways the heaven is working and Christ is being honored and his kingdom built up. On Sunday sixteen of the converts united with our church and there are others yet to come in. The church is much encouraged.

The interest in the city is increasing. Last night in one of the several churches where meetings are being held I am told that over one hundred and thirty arose for prayers. Our students are working nobly. We need your prayers.

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GEORGIA.

*From Rev. A. Rowe, Savannah.*

An Interesting Communion Season—Conversion and Family Purity—Ingathering and Bereavement  
—Foundation of a Chapel.

The letter below gives a cheering view of affairs in the mission churches grouped around Savannah. Rev. Mr. Rowe, who is the pastor of the church in Savannah and who acts as a sort of missionary bishop in these adjacent churches, has been blest in his labors. There is great need of the chapel in Savannah, the foundations of which are now being laid. May God grant the means of rearing the building.

Last Sabbath was our communion day at BELMONT; four young converts were baptized, and joined on the profession of their faith in the Lord Jesus. The sight was beautiful. Being females, they were all dressed in white, and bowed together at the altar as they received the outward visible sign of the inward Spiritual grace. One brother joined by letter. Four children were presented at the altar by their parents to receive the seal of the covenant.

A man and woman were living together without having been married;

they became anxious about their salvation. I went with the man to the ordinary of the County, Judge Firsil, and represented their case to him; told him of their desire to live right, also of their poverty, and he gave a license free of charge; they are now husband and wife, and rejoicing in the pardoning love of the Saviour, and waiting to join the church. Others are anxiously asking what they must do to be saved.

At our communion at WOODVILLE the second Sabbath in May, three were received into fellowship. The congregation and interest are increasing there. But since that season of rejoicing, of communion, and of ingathering, a heavy blow has fallen upon us. Our beloved

deacon, Quarterman Brown, has been suddenly called away by death. He was a good man, zealous for God's glory, and the increase of the church.

Bro. Snelson of Liberty was with the church at OGEECHEE on the second Sabbath of this month, baptized four, and received them into fellowship.

We are now laying the foundation of our chapel in Savannah. We shall get but little aid from the white people of this city. Some contribute a mite, and express good wishes, others are right dead against us; but what need we care for that if God be for us. I hope we shall have the prayers, and help of our friends North.

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## CHINESE IN AMERICA.

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### CHINESE IN OREGON.

*From Rev. G. H. Atkinson, D. D.*

Christian Labors among the Chinese—  
Baptist Mission School Concert—  
Condition of the People.

The American Missionary Association has attempted very little work among the Chinese in Oregon, and we have given our readers but little information as to what is done there, by ourselves or others. We are much indebted to the kindness of Rev. Dr. Atkinson for the full and interesting details furnished in the letter below.

Since the work of teaching the Chinese in our city began, about six years ago, the several churches have in some form engaged in it.

Members of the Congregational church and Sabbath school continued a Sabbath afternoon class for more than a year, numbering from two to twenty-five members, about five years ago. The Methodists had a still larger class for about the same time. The Presbyterian minister taught a class at his own house; drew them to his church and received two or three. The Episcopal church has had an evening school and Sabbath school for Chinese for four

years. The Baptist Sabbath school had one or two classes of Chinamen under regular instruction for several years.

A united effort about four years ago under the auspices of the Y. M. C. A. filled a large room with Chinese pupils and enthusiastic teachers. This continued for nearly a year. In private families Chinese servants are often taught to read and write as well as speak our language to some extent. My daughter taught one for a year until he could read intelligibly in the 1st Reader and in the plainer parts of the New Testament.

Your Association sent Miss Stewart to instruct the Chinese of Portland. She remained about six months faithfully teaching the varying numbers who attended, and at the same time, by word and prayer, tried to lead them to the Saviour.

During these efforts the Chinese labor question became the subject of much bitterness. The city was set on fire in the furniture rooms of one of the teachers August 2, 1873, and nearly a million



dollars worth of property was destroyed, while those who had Chinese servants were threatened repeatedly. The woolen factory at Oregon City, which employed some Chinese, was burned a few months later. For a time, less was done in teaching them, though they have remained among us as before.

Last November the Baptist church, under the lead of their newly arrived pastor, decided to begin a more efficient mission, and accordingly invited their General Missionary for the Chinese on the coast, Rev. E. L. Simmons,—*who had recently come from his field in China*, to come from San Francisco with a converted Chinese, and organize the work. Their Chinese mission school concert was held in this city last evening. The sight and hearing of this company of Chinamen, reading, reciting and singing in English, and the fine address in English by their missionary, Dong Gong, made a stronger impression upon the large and intelligent audience than any written account can do. The intelligence and modest bearing of these pupils commanded respect. The profession of faith in Christ made by ten of them, in the face of bitter opposition by their own countrymen, increases public confidence in them.

These fruits were justly acknowledged by Rev. Mr. Pierce to be due to the labors of other churches as well as his own. The Baptists have gathered the harvest of other sowing beside their own. Their mode of conducting this mission work by volunteer teachers, and by the aid of a converted Chinese is evidently the wisest, especially as he understands English.

Public sentiment slowly changes in favor of teaching the Chinese as other men according to their personal conduct and merits. Yet the *hardship* of competing with them in the labor market is sorely felt, and the inference is made that their industry, cheap and poor mode of living, with their known imita-

tive skill and patient toil, will reduce wages and keep out American laborers, men and women, or subject them to what is considered menial positions and the poorest conditions of home life.

Many look upon the prospect as forbidding and very gloomy, politicians adopt resolutions and make speeches in favor of banishing them from our country. But intelligent Chinese at once reply: "We will leave your country, if you will leave ours. The United States joined France and England in breaking down our walls and opening our ports and cities for commerce. You cannot complain, if we pass out through the breaches which you have made."

Meanwhile, they meet the demand for domestic work, for laundries, for manufactures, for Rail Road building, for land clearing, for salmon canning and for many industries which could not begin, or continue without them. In view of such facts, leading business men of all parties conclude that they must go and come freely, as the public call for their services, and that the *whole question will solve itself*.

White laborers will suffer at first, but will at length find relief by more economy, by less drinking and smoking, by actual competition, and by their own superiority.

They will also be relieved by elevating the Chinaman, through the gospel of Christ, instead of counting him an outcast.

His scale of prices for work rises quickly. He strives to improve. If helped, he will soon throw off heathenism and adopt Christianity with its customs and comforts. But he carries a heavy load of superstitions and vices, darkening his prospect and hindering his steps. Tempters allure and ruin his people. In the conflict of races, he is liable to go down, as other idolatrous nations have. His future has no security, except by the power of Him, who came to save the lost.

If your Society begin work in Oregon again, I would suggest the methods adopted by the Baptists.

#### CHINESE IN CALIFORNIA.

Rev. Dr. Moor, of Oakland, writes to the *Congregationalist* giving an account of the Revival work in California, and concludes his article with the following encouraging reference to the work of the American Missionary Association in that State.

Among the Chinamen in our various schools there is great encouragement. Indeed, it is surprising how open their hearts are just now, as they have increasingly been for two or three years, to receive Christ as their Saviour. A large number have recently espoused his name. Mr. Pond, the agent of the American Missionary Association, has been of late greatly delighted, not only with this state of things in the schools, but with the response which has been made to the call upon our Christian people here for pecuniary contribution to sustain the work at its present rate. But friends of this work at the East ought to understand that the proposition, which, it is said, was lately made to discontinue the Chinese work, is one which ought not so much as to be named among those who discern the signs of these times.

Oakland, April 24, 1875.

#### A CHINESE CHRISTIAN SOCIETY.

We republish the following "Regulations" as presenting some of the methods for self-help adopted by our Chinese Christian friends in California. We omit the merely formal clauses relating to the officers and their duties.

##### REGULATIONS

OF THE

Congregational Association of Christian Chinese,  
Connected with the Mission of the American  
Missionary Association.

Originally written in the Chinese language, and in that form adopted unanimously, framed, and hung on the wall in the room of the Association, so as to be read and understood by every one proposing to join the Association. Translated into English by Fung Affoo.

1st. The organization of this society is

to encourage morals and Christianity among its members. Each member is bound to respect the honor of the Association, and live as far as possible so as not to bring reproach upon its good name. The members are pledged to love one another, and to watch over, care for, and help one another.

2nd. Any one who desires to become a member of this Association must forsake idolatry and all bad habits, and prove himself to be a follower of Christ. He must bring references from one or more of the members. His name must be brought before the Society a week before he can be admitted, and he is received upon a vote of two-thirds of the members. He must himself sign his name, and pay the sum of two dollars as entrance fee; and twenty-five cents every three months, his money being used to defray the expenses of the Association. He is expected to do all he can to bring in new members, and to lead his countrymen to Christ.

3rd. The members are expected to take part in the meetings for worship, giving counsel and encouragement to one another. If any member does wrong, he is to be kindly entreated and led back to the right.

6th. If any member continue in the violation of the regulations of the Association, after three successive remonstrances, he must be expelled from the Association. If he afterward repent and desire to come back, he is admitted without an entrance fee; his admittance depending upon the sincerity of his repentance, as judged by the members of the Association.

7th. If any member become engaged in serious quarrel with an outsider, and injure him, the offender shall be sent to court by the members of the Association.

8th. If any member desires to go back to China, he must give notice to the Association one month beforehand. He must not go until he has paid all his debts here: if he is really obliged to go before he can pay his debts, he must find some one who will be security for him.

#### LETTER FROM JEE GAM.

##### Conversions—Personal Experiences.

Just as we had prepared the preceding items for the press, we received the following letter, written by Jee Gam to Rev. Mr. Pond. We are sure its interesting details of the conversion and

of the experience of these Chinese young men will gratify and encourage our friends.

Ten of our Oakland scholars have decided to serve Christ and have united with our Christian Association during the revival meetings there.

Some of these boys have been attending our schools and meetings a year and a half, some a year, some six months and some three months, but they had not decided to give up everything to follow Christ until week before last.

Most all of them were formerly scorn-ers of Christianity. Last Saturday we held a meeting by ourselves, and most all of them told their experiences. One of them said "a year ago, I was not only a gambler, but also an enemy of Christ and of those who believe in His name. I used to tell people not to attend these meetings nor the schools. I was one of those who came to argue with you Christians last year at the time when you held that great argument. I was then carrying a pistol and dagger, and I was angry enough to kill all of you with them; but I was sorry afterward and my conscience troubled me ever since for accusing you without any cause." Then he expressed his thanks to the friends who led him to our school and thanked God for his new heart.

Another has been believing in Jesus for some months, and has given up every thing to serve Christ except one thing, and that was the worship of ancestors; for he said that he was the only child of his mother, and it would surely break her heart if she knew that he had forsaken the worship of his forefathers, and he also said that it would be very dishonorable to give it up. But this stumbling-block was finally removed by the Holy Spirit of God and he is now a sincere Christian. Another was whipped by his brother because he believes in the Lord Jesus and he has joined our Christian association.

## LETTERS TO THE TREASURER.

### Self-Denial--Letter from the Grasshopper region.

It is easy to give out of one's abundance, but the gift cheerfully bestowed, when there is not bread enough in the house, is as rare as it is Christ-like. The letter below tells of such charities.

*From Mrs Hillyer, Grasshopper Falls,  
P.O. Kansas.*

A few women, five in number, met for a missionary meeting. The appeal from San Francisco by Mr. Pond was read, and it was suggested that each lady should *try* to collect one dollar for that Chinese mission, only asking for five or ten cents in each place. One woman who was called upon said "I must give five cents, although our food is often scant."

Many have suffered here the past season, their clothing being insufficient, and many a meal with only bread to eat and not enough of that. Weary men and women with starved teams plowed and planted fields and gardens; everything looked flourishing and we were waiting the early potatoes—it is so long since we have seen one—but the Grasshopper ravisher is here and although bushels of them have been slain still they come, whole fields and gardens are destroyed, and the people say: "What shall we do?" Notwithstanding, we have raised the five dollars and gladly remit it to you, wishing to do something to save our country from ignorance and crime.

*From A Liberal and Regular Giver.*

Enclosed you should find post-office order for—

I am much interested in your account of the "Atlanta Conference." I am aware from that report and from other sources of information, "that the outlook is not very encouraging," but the abstacles to be encountered are no greater than an indulgent view of the subject indicated from the beginning.

We must keep up good courage, and in due season we shall reap if we faint not. "Don't give up the ship."



## POETRY.

## BEHOLD I KNOCK.

FROM THE GERMAN.

BEHOLD, I knock! The evening shadows lie  
 So peaceful, near and far;  
 Earth sleepeth—but in yonder cloudless sky  
 Glimmers the evening star;  
 'Tis in such holy twilight time that oft  
 Full many a stony heart hath waxed soft;  
 Like Nicodemus, in the dark, drawn night,  
 Behold, I knock!

Behold, I knock! O soul, art thou at home,  
 For thy Beloved's here?  
 Hast thou made ready flowers ere He should  
 Is thy lamp burning clear? [come?  
 Know'st thou how such a Friend received should  
 be?

Art thou in bridal garments dressed for Me?  
 Decked with thy jewels, as for guests most dear?  
 Behold, I knock!

Behold, I knock! Say not " 'Tis zephyr mild  
 Which rustles the dead leaf;"  
 It is thy Saviour, 'tis thy God, my child,  
 Let not thine ear be deaf;  
 If I come now in breezes soft and warm,  
 I may return again upon the storm;  
 'Tis no light fancy—firm be thy belief;  
 Behold, I knock!

Behold, I knock! As yet I am thy guest,  
 Waiting without for thee;  
 The time shall come when, homeless and distressed,  
 Thou, soul, shalt knock for me;  
 To those who heard my voice ere 'twas too late,  
 I open, in that hour, my peaceful gate;  
 To those who scorned, a closed door will it be;  
 Behold, I knock!

*Sower and Gospel Field.*

## FAMILY CIRCLE.

## A BRAVE NATIVE CHRISTIAN BOY.

New Guinea is an immense island to the north of Australia. Many Malays live there, but the principal inhabitants are called Papuans. As some protection from the dampness during the very heavy rainfalls, and also as a protection from noxious reptiles and wild animals, the people live in houses built on poles, as represented in the picture.

Missions to the Papuans were begun by the London Missionary Society on some

islands quite near New Guinea, about two years ago. Dangers of the sea are of frequent occurrence in Torres Straits, where the islands are. Last August, a large fishing-boat, containing two white men (not missionaries), a native boy, and a lad from the Loyalty Islands, was captured. The native name of the last is *Weania*; but he is called by the white men Billy. It was impossible to get the boat righted: so the white men and boy clung to the keel. Billy, being a very good swimmer, could have swum to the shore; but he would not desert his companions while they were in such danger, and hoped he might be able to do something to save them.

But for sixteen hours there was nothing to do but to drift with them. At the end of this time, they landed on a desert island, where their condition was nearly as trying as when they were clinging to the boat. Help might be obtained at an island three miles and a half distant; but how was it to be reached? Brave Billy was equal to the occasion; and, after a consultation between him and Mr. Jardine, he determined to attempt to swim to the island: a most formidable undertaking for one who has already been sixteen hours on the bottom of a boat, without nourishment of any kind, to undertake to swim for between three and four miles against a strong current. And so Billy felt it. After committing himself to God in prayer, and getting ready to start, he said to Mr. Jardine, "Charlie, suppose me catch the land, me see you again: suppose I die, good-by." And so he set out in dependence on God; and God enabled him to "catch the land." The needful help was obtained, and the party rescued. Of course, their gratitude to Billy knew no bounds. Billy checked their expression of it, however. "Don't thank me," said he, "thank God: it is God who has done it."

*Well Spring.*

## GIVING AMONG THE HEATHEN.

Bishop Harris tells how in India they never worship till they have made an offering to the gods; but among the Teloo-gos no heathen family sits down to a

meal until each one has put his offering into the idol's dish, which always has its place by the family fireside. Even the infant in arms has a portion of rice or curry put into its little hand by the mother; and, carrying it to the idol's dish, she unclasps the resisting fingers, that its tribute too may fall into the family offering. This is done at every meal, by infancy, childhood, and age; so that with the earliest recollections of a child is associated the requirement of a sacrifice.

The heathen truly have been "wiser in their generation than the children of light" in so connecting giving with the most imperative and universal demand of nature. How vast a tribute would swell the treasury of our God were Christian children thus early and systematical-ly trained to daily contributions!

### Missionary Advocate.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

## RECEIPTS

FOR MAY, 1875.

### MAINE, \$270.30.

Auburn. "Net proceeds of a parlor concert given by little Ada W."	25
Augusta. John Dorr, <i>for a student, Talladega C.</i>	5 00
Bridgton. "Dean"	5 00
Farmington. Cong. Ch. and Soc.	26 65
Hallowell. Mrs. M. H. Flagg \$25. "A Friend" \$5., Miss Drummond and "A Friend" \$5. ea., <i>for students, Talladega C.</i> —Cong. Sab. Sch. \$5. "Postage" 15c.	45 15
Litchfield Corner. Cong. Ch. and Soc.	12 00
Minot. Rev. Joseph Smith to const.	
NATHAN P. DOWNING, GEORGE BRIDGHAM, and Mrs. PHEBE HODGKINS, L. M.'s	113 25
Newcastle. Second Cong. Ch. and Soc.	10 00
Portland. Williston Cong. Ch.	16 00
South Windsor. F. M. Woodward, <i>for a student, Talladega C.</i>	2 00
West Newfield. Samuel C. Adams \$80. to const. Mrs. T. D. P. ADAMS, L. M., Rev. G. S. Kemp \$2., Three Individuals \$1. ea.	35 00

### NEW HAMPSHIRE, \$251.83.

Bennington. Miss E. Hersey \$3., Mrs. Hersey \$2., <i>for Wilmington N. C.</i>	5 00
Candia. Cong. Ch. and Soc.	23 50
Claremont. Cong. Ch. and Soc.	29 54
Greenville. Cong. Ch. and Soc.	18 00
Kingston. Cong. Ch. and Soc.	13 50
Mason. Cong. Ch. and Soc.	11 75
Milford. Cong. Ch. and Soc.	80 64
Nashua. Miss Amanda Cutting <i>for Wilmington, N. C.</i>	5 00
Orford. Cong. Sab. Sch. \$6.70. "Little Colie Willard," deceased, by J. P.	7 70

Salem. Cong. Ch. and Soc.	5 00
South New Market. Cong. Soc.	8 50
Wakefield. Rev. S. Clark	5 00
Walpole. Cong. Ch. and Soc.	20 00
Webster. Cong. Ch. and Soc.	18 70

### VERMONT, \$403.14.

Bellows Falls. Cong. Ch. and Soc.	20 85
Benson. Cong. Ch.	13 00
Berlin. Mrs. E. H. E.	10
Binghamton. Rev. J. E. Goodrich three books, <i>for Library, Talladega C.</i>	
Clarendon. Mrs. N. I. Smith	5 00
Fair Haven. First Cong. Ch. and Soc.	22 05
Hartford. Dea. Sylvester Morris	50 00
Jericho. Second Cong. Ch.	11 03
Ludlow. Cong. Ch. and Soc. and Sab. Sch. penny contributions	12 62
Manchester. Cong. Ch. and Soc.	39 29
New Haven. Cong. Ch. and Soc.	52 25
Plainfield. Rev. C. Redfield	5 00
Saint Johnsbury. Zenas Wood	25 00
Springfield. Dea. A. Woolson \$25., <i>for First U.—"G. P. H."</i> \$20.	45 00
Underhill. Cong. Ch. and Soc.	14 50
Vergennes. Ira Bingham	3 00
Wallingford. Cong. Ch. and Soc.	54 20
West Randolph. Cong. Ch. to const.	
SIDNEY HOWARD, L. M.	30 75

### MASSACHUSETTS, \$3,677.20.

Belchertown. Cong. Ch. and Soc.	40 00
Boston. Shawmut Cong. Ch. and Soc.	
\$404.31, E. G. Adams, B. of C.	404 31
Boston Highlands. By Miss Lizzie Backup, <i>for Fisk U.</i>	58 00
Bridgewater. Trin. Central Sq. Ch. and Soc.	47 75
Brimfield. Mrs. P. C. Browning \$12., J. S. Upham \$3., bal. to const. Miss URSULA J. SHAW, L. M., "Mrs. M. B. H." \$1.	16 00
Carlisle. Mrs. L. S. P. <i>for Chinese M.</i>	1 00
Charlemont. First Cong. Ch. and Soc.	27 00
Charlton City. Mrs. D. W. C.	1 00
Colerain. Miss E. McG.	50
Conway. Cong. Soc.	87 20
East Bloomfield. Cong. Soc.	39 81
East Bridgewater. Union Ch. and Soc.	31 50
East Charlemont. Cong. Ch. and Soc.	35 00
East Cummington. Cong. Sab. Sch.	18 00
East Douglass. Cong. Ch. and Soc. to const. ELLEN C. SIBLEY and Mrs. MARY E. MOORE, L. M.'s	88 72
Easton. Evan. Cong. Sab. Sch. to const. A. MORTON HAYWARD and Mrs. H. ALICE MORSE, L. M.'s	60 00
Erving. Mrs. Sarah K. Swan	9 00
Fall River. Central Cong. Ch. (ad'l.)	1 00
Freetown. "A Friend" \$10., Others \$1.60.	11 60
Florence. Florence Ch.	128 82
Franklin. ESTATE of Miss Sally Fisher by Dea. Peter Adams, Ex. \$100., First Cong. Ch. and Soc. \$52.	152 00
Framingham. Mrs. S. N. Brewer and "G. N." \$5. ea.	10 00
Goshen. Mrs. Wm. Tilton	2 00
Grantville. Cong. Ch. and Soc.	25 25
Groton. Union Cong. Ch. and Soc.	35 88
Hadley. E. P.	1 00
Haverhill. John Kendrick	10 00
Hopkinton. Cong. Ch. and Soc. \$105.70 and Missionary Con. Coll. \$28.67.	134 37
Lanesville. Cong. Ch. and Soc.	4 00
Lancaster. ESTATE of Miss Sophia Stearns by W. W. Wyman, Ex.	7 00
Lawrence. Lawrence St. Ch., in part.	50 00
Lynn. Individuals <i>for Mag.</i>	2 40
Mansfield. Cong. Ch. and Soc.	15 75
Millbury. Second Cong. Ch. and Soc.	
\$59.37—First Cong. Ch. \$25., <i>for Atlanta U.</i>	84 27
Milford. Members Cong. Ch. \$13. and Sab. Sch. \$21., <i>for a Teacher</i>	34 00
Middlesex Co. "A Friend"	225 00
Newburyport. Belleville Cong. Ch.	88 40
Newton Lower Falls. Miss M. A. Murdock <i>for Straight U.</i>	5 00



Norton. Cong. Ch. and Soc.	10 75	Auburn. H. B. S.	1 00
North Brookfield. First Cong. Ch. and Soc. \$60. to const. Mrs. HIRAM Edson and Mrs. NANCY M. ROGERS, L. M's. Hon. Freeman Walker \$20.	80 00	Big Hollow. N. H.	1 00
North Middleborough. Cong. Ch. and Soc.	20 00	Brooklyn. Plymouth Ch., \$1,425.10, Central Cong. Soc. \$242.99—Rev. R. G. G. \$1.	1,670 09
Oakham. Cong. Ch. and Soc.	50 25	for Library, Talladega C.—J. E. G. 1.	8 00
Oxford. Mrs. E. M. B. \$2., Mrs. S. S. \$1., Pepperell. Cong. Sab. Sch., for <i>Fisk U.</i>	21 50	Canoga. Sebastian Chatham.	10 00
Pittsfield. Second Cong. Ch. and Soc.	7 00	Chittenango. Mrs. Edwin Lewis \$10., Mrs. A. L. Brown \$5.	15 00
Plympton. Rev. P. Titcomb.	8 00	Darien Centre. S. H.	25
Reading. Bethesda Ch. and Soc. \$61.79, Old South Cong. Ch. \$21.04, Mrs. S. P. W. \$1.	83 83	Dryden. Mrs. L. C. Phillips to const. IDA PHILLIPS SEARS, L. M.	30 00
Salem. Tabernacle Ch. and Soc.	88 20	Fairport. Miss Julia Dickinson, for a student, Talladega C.	20 00
Shelburne. ESTATE of Mrs. Clarissa T. Hawks, by S. T. Field, Ex.	800 00	Floyd. Welsh Cong. Ch.	6 00
South Abington. Miss S. H. Champney.	5 00	Goshen. Miss Fannie Crane, for <i>Fisk U.</i>	15 00
South Attleborough. First Cong. Ch. and Soc.	11 72	Harpersfield. Cong. Ch.	6 00
South Egremont. Cong. Ch.	48 39	Homer. Cong. Ch.	190 02
South Hadley. First Cong. Ch. Sab. Sch.	100 00	Jefferson. S. Ruliffson and Sister.	3 00
South Weymouth. Union Cong. Ch.	5 00	Lake George. Rev. Henry S. Huntington.	7 10
Spencer. Cong. Ch. and Soc.	45 50	Lisbon. First Cong. Ch.	21 60
Stonham. "A Friend" \$2., "Pilgrims gift," \$2.	4 00	Little Valley. Mrs. H. S. H.	1 00
Sunderland. "A Friend" for a student.	10 00	Malone. Mrs. Hannah B. Wilson.	5 25
Tougaloo U.	10 00	New York. "A Friend" \$100. for a Teacher—Mrs. Stephen Griggs \$30.	130 00
Sutton. M. H. L.	10	Paris. Val. Pierce \$10. Mrs. Pierce \$5.	15 00
Tewksbury. Mrs. C. J. Kitttridge, for Atlanta U.	18 00	Penn Yan. "A Brooklyn Boy," \$50., C. A. Hamlin, \$25.	75 00
Topsfield. Mr. Herrick for <i>Fisk U.</i>	25 00	Rochester. Mrs. Sally Gillett.	20 00
Townsend. "A Friend," Bbl. of C., for Savannah, Ga.	5 00	Seneca Falls. "A Friend," by Rev. J. D. Krum, D. D.	40 00
Walpole. Mrs. C. F. Metcalf.	46 04	Syracuse. S. F. King \$10., Thomas C. Clark \$5.	15 00
Ware. First Cong. Ch. and Soc.	50	West Groton. Cong. Ch.	10 70
Warren. R. P. B.	1 80	West Hebron. "A Friend," deceased, by Mrs. P. B. Larkin.	5 00
Watertown. Individuals, for Mag.	8 82		
Wayland. Cong. Ch. and Soc.	20 00	NEW JERSEY, \$71.	
West Medway. Rev. A. W. Ide \$10., Cyrus Adams \$10.	1 00	Bricksburg. Rev. G. L. H., for Library Talladega C.	1 00
Williamsbury. "J. E. T."	15 00	Mont Clair. First Cong. Sab. Sch., for H. N. and A. Inst.	70 00
Winchendon. A. N. Brown.	103 45	Raritan. Miss S. Provost, pkg. of papers.	
Worcester. Union Ch. \$103.45., Industrial Sch., a quilt, for H. N. and A. Inst.	42 77		
Yarmouth. Cong. Ch. and Soc.		PENNSYLVANIA. \$177.50.	



Tallmadge. Miss Jos. Pierce (\$5. of which for Library, Talladega C.)	6 00
Toledo. Edson Allen, for a Teacher	10 00
Willoughby. Mrs. C. A. G.	1 00
Zanesville. M. A. Dunlap	2 00

## INDIANA, \$26.25.

Crawfordsville. Mrs. Wm. Robertson \$10.	
Theo. H. Ristine \$5., Prof. C. Mills and Mrs. J. M. Cowan \$2. ea., Rev. J. Safford \$1.50, Others \$3.70, for a student Talladega C.	24 00
Huntington. Mrs. M. Embree	2 00
Richmond. J. D.	25

## ILLINOIS. \$366.57.

Chicago. Union Park Cong. Ch. \$85.30.	
Lincoln Park Ch., Individuals, \$12.—E. W. Blatchford \$10. for printing press, Emerson Inst.—Mr. and Mrs. Williams \$50. for Fisk U.—Lombard St. Sab. Sch. \$21.35 for a Theo. student, Talladega C.—Mrs. E. Bennett \$5. for Fisk U.	183 55
Batavia. Cong. Ch.	57 70
Danby. Cong. Ch.	23 75
Glencoe. Miss. Concert.	5 28
Griggsville. Cong. Ch.	17 20
Lyndon. Daniel F. Millikan.	10 00
Mendota. Cong. Ch.	10 00
New Lenox. Andrew Frank.	5 00
Oak Park. Cong. Ch.	24 29
Odell. Cong. Ch. ad'l.	8 05
Payson. Mrs. E. Scarborough.	12 00
Peru. G. S. B.	60
San Jose. Mrs. M. N. \$1., Mrs. S. T. 50c.	1 50
Sherman. School House.	1 40
Wheaton. Cong. Ch., ad'l.	11 25

## MICHIGAN. \$258.33.

Adrian. S. S. for a student, Tougaloo U.	8 18
Detroit. Cong. Sab. Sch. for Atlanta U.	25 00
Grand Rapids. Concert by Rev. E. Spence, for Fisk U.	51 00
Houghton. Mrs. M. W. Mabbs, for Chinese M. Jackson. "A Lady Friend."	50 00
Jonesville. Presb. Ch. \$18.15. for Atlanta U.—Individuals, by R. D. N. \$1.	25 00
Moscow. Miss M. O. Blackman, for Fisk U.	19 15
Niles. James Lewis, M. D.	10 00
Phoenix. Miss H. E. Wells, for Fisk U.	5 00
Romeo. Cong. Ch.	10 00
Sparta Centre. Chas. J. Martindale.	41 00
Warren. Rev. J. L. Beebe	2 00
Webster. Cong. Ch. and Soc.	5 00
	7 00

## WISCONSIN, \$225.34.

Bloomington. Cong. Ch.	16 50
Fond Du Lac. Cong. Ch.	41 18
Milwaukee. Spring St. Sab. Sch., for a student, Tougaloo U.	25 00
Mondovi. Cong. Ch. \$1.44, Mrs. M. V. W. R. \$1.04.	2 48
Rosendale. Cong. Ch.	12 40
Ripon. Cong. Ch.	79 75
Watertown. Cong. Ch.	21 88
West Salem. Cong. Ch.	26 15

## IOWA, \$116.82.

Burlington. Mrs. Joseph Everall.	5 00
Clinton. S. S. (for a student, Emerson Inst.)	12 00
Dover.	65
Fayette. Cong. Ch.	8 00
Grinnell. Young Ladies' Mission Circle, (\$10. of which for Chinese M.) bal. to const. Miss ANNIE MORRISON, L. M.	20 00
Independence. New England Cong. Ch.	8 50
Lansing Ridge. Cong. Ch.	5 00
Marshalltown. Cong. Ch.	7 20
Muscataine. Cong. Ch.	30 35
Seneca. Rev. O. Littlefield.	15 12
Washington. D. P. Sturges.	5 00

## MINNESOTA, \$42.06.

Minneapolis. Plymouth Ch.	28 56
Winona. Cong. Ch.	13 50

## KANSAS, \$12.

Osawatimie. Cong. Ch.	7 00
Valley Falls. "Friends," by Mrs. J. Hill- yer, for Chinese M.	5 00

## NEBRASKA, \$1.50.

Fremont. Rev. J. E. H., for Library Tal- ladega C.	1 00
Millford. H. A. F.	50

## CALIFORNIA, \$28.60.

Petaluma. Cong. Ch.	22 60
Santa Barbara. Mrs. M. B. Van Winkle.	6 00

## OREGON.

Dalles. Cong. Ch.	26 00
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## DISTRICT OF COLUMBIA.

Washington. Miss Robinson \$10. Mrs. J. M. Langston \$2. for Fisk U.	12 00
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## NORTH CAROLINA, \$139.51.

Raleigh. Mission Sab. Sch.	5 00
Wilmington. Williston Sch. \$102.15, Freed- men \$5.	107 15
Woodbridge. Tuition.	27 36

## SOUTH CAROLINA.

Charleston. Avery Inst.	260 75
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## TENNESSEE, \$361.75.

Chattanooga. First Cong. Ch.	14 25
Memphis. Le Moyne N. and C. Inst.	206 00
Nashville. By Miss Ella Sheppard, Jub- ilee Singers \$73.60 for Fisk U.—Fisk University \$67.90.	141 50

## GEORGIA, \$1,092.85.

Athens. Miss A. E. Alden, for Fisk U.	1 70
Atlanta. Pub. Sch. Fund \$325. Atlanta University. \$218.35 Sale and Rent of Land \$27.50.	570 85
Savannah. Freedmen \$264.60, Tuition \$95.50, Rents \$150.	510 30

## MISSOURI, \$3.50.

Neosha. First Cong. Ch.	7 50
Saint Louis. C. L. G., for Library Tal- ladega C.	1 00

## MISSISSIPPI.

Tougaloo. Pub. Sch. Fund.	139 08
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## ALABAMA, \$1,031.57.

Selma. Pub. Sch. Fund	905 00
Talladega. Talladega College \$125.57— Miss. J. P. \$1. for Library, Talladega C.	126 57

## LOUISIANA, \$67.50.

New Orleans. Straight University.	55 50
Terre Bonne. Cong. Ch.	12 00

— "A Friedd," for Fisk U.	54 45
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## INCOME FUND, \$4,606.01.

Avery Fund.	3,136 01
Le Moyne Fund.	770 00
Hammond Fund.	700 00

## NOVA SCOTIA.

Yarmouth. "The Tabernacle Y. P. M. A."	5 50
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## SCOTLAND.

Glasgow. Mrs. Ann McDowall, for a Teach- er, by Rev. G. Morris.	300 00
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Total, \$18,299.31

Total from Oct. 1. to May, 31, \$133,517.88

WM. E. WHITING,

Asst. Treas.